developed the political and educational machinery which perpetuated it.

As we have seen, Tang T'ai Tsung ordered (630) that in every *chou* and *hsien* a temple should be erected to Confucius. He also commanded that sacrifices be offered there by scholars and government officials. To the twenty-two names of distinguished exponents of the cult which he ordered placed in the temples, others were added later in the dynasty. The Confucian temple, indeed, became in time a kind of national literary hall of fame. Under the T'ang Confucius and his associated worthies were usually represented by statues—possibly as a result of the Buddhist example. These actions seem to have been innovations (although images of Confucius had been known before) and tended strongly to strengthen Confuciansm.

In the schools which the T'ang ordered maintained in the capital and the provinces, the subjects of study were the Confucian Classics of the Chou period, the histories of Ssuma Clfien and of the Han dynasties, and—for the legal experts—the law. We hear of the founding, at the capital, of a school for calligraphy, and, interestingly enough, of schools of medicine—although the students in these latter were probably not aspirants for the degrees which were the main road to office.

The tests by which admission was had to the bureaucracy were not of the kind to encourage any great originality of though*. The state examinations were greatly elaborated under the T'ang and included a large variety of degrees and something of a choice of topics. Those which admitted to the degree of *Chin Shik,* for instance, might be either in the Classics, law, calligraphy, or

mathematics. One set of examinations was in Taoist studies, and for the army tests were given largely in skill in martial exercises. However, degrees taken in the Classics appear to have been the most highly esteemed. Any radical departure from established theories would scarcely commend itself to the bureaucrats who read the papers. Except in Buddhism, creative philosophic effort seems to have been largely lacking.

Still, the literary output was large. Due to the examination system and the training it presupposed, many an official was also an author. Essays, poetry, and the writing of histories of the preceding dynasties, all had their devotees. Tu Yu produced the